THE SUMME OF Christianity:

WHEREIN

A Short and Plain Account

is given

Of { The Christian Faith.
The Christian's Duty.
The Christian's Prayers.
The Christian Sacraments.

WITH

Prayers for Families.

For the Use of such as want either Time to read Longer, or Capacity to understand Learneder Discourses.

By *CLEMENT ELIS*, Rector of *Kirkby*, and Prebendary of *Southwell* in *Nottinghamshire*.

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THE Summe of Chriſtianity, &c.

The Chriſtian Faith.

SECT. I.

THERE is a God, and no more but *One* GOD, who is the FATHER, the SON, and the HOLY GHOST. The FATHER, who *begat* the SON; and the SON, who is the *only begotten* of the FATHER; and the HOLY GHOST, who is the SPIRIT of the FATHER, and of his SON; are *Three*, and theſe *Three* are *One* GOD.

GOD is a living *Spirit*, without Body, Parts, or Paſſions; *every-where* preſent, and *Eternal*, without beginning or end; *unchangeably* one and the ſame for ever, and cannot be *ſeen*, or perfectly *known* by any but *himſelf*.

GOD is *Infinite* in all *Perfections*, of Glorious *Majeſty*, *Holineſs*, *Power*, *Wiſdom*, and *Goodneſs*, *Juſtice*, and *Mercy*; needing nothing, but perfectly *bleſſed* in *Himſelf* alone.

GOD is the *Maker*, *Preſerver*, *Owner*, and Righteous *Governor* of all things; and according to his Infinite *Wiſdom* and *Goodneſs*, doth *what*, and *when*, and *how* he will.

In the *beginning* by his *Word*, and of his own *good pleaſure*, God made the *World*, and *all things* therein, in ſix Days; and all that he made was very *good*.

There is no being nor Goodneſs, but it is of God; nor can any thing come to paſs but by his *Counſel*. He ordereth the whole Courſe of the World *wiſely* and for the *beſt*.

God made an innumerable Company of *Angels*, which are *Spirits*. Some of theſe continue holy and happy, obeying, loving, praiſing and enjoying *God*, and ſerving him in ſuch Services as he is pleaſed to employ them in for the good of Men.

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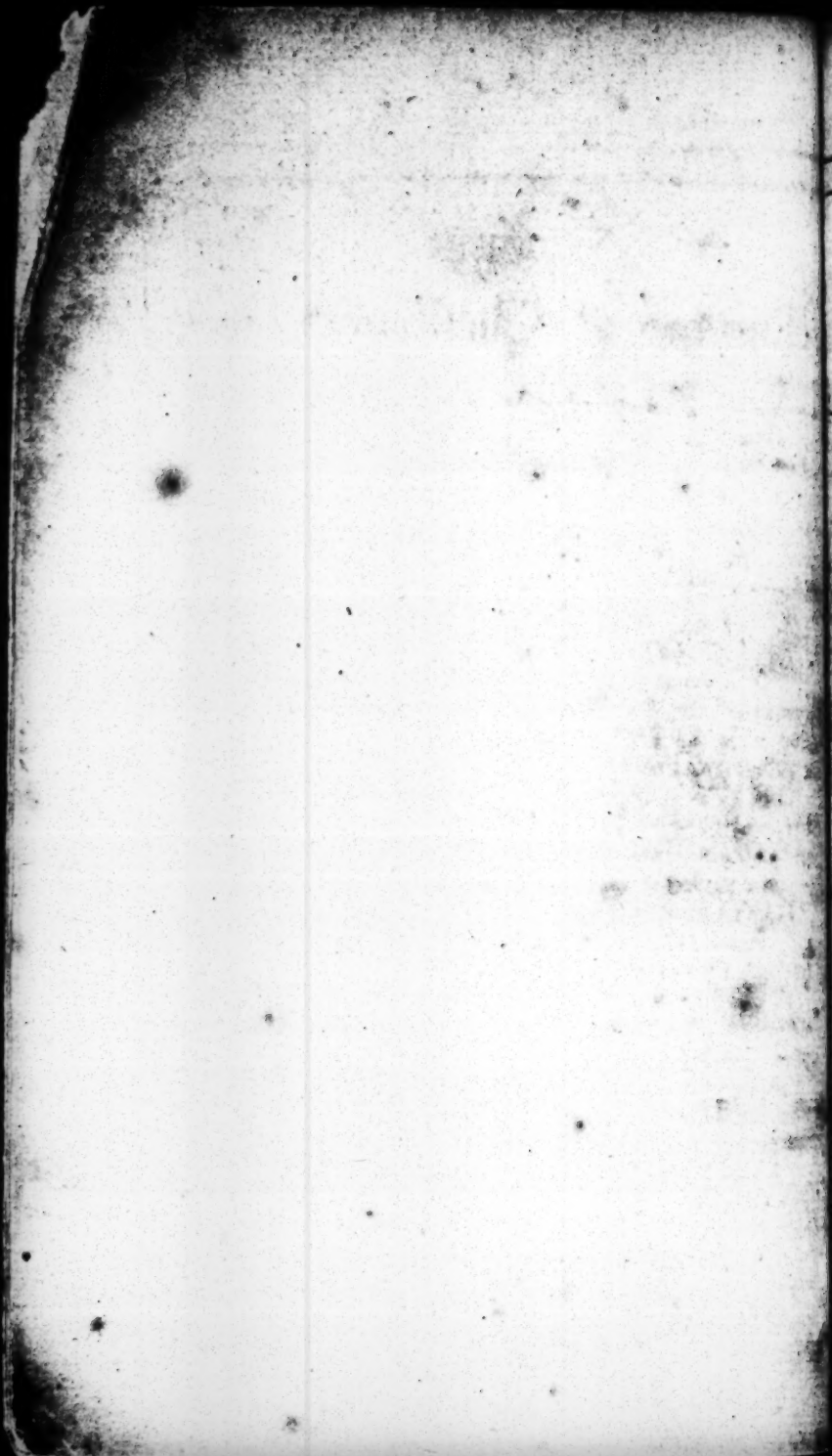

THE
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The Christian Faith.

SECT. I.

THERE is a God, and no more but *One* GOD, who is the FATHER, the SON, and the HOLY GHOST. The FATHER who *begat* the SON; and the SON, who is the *only begotten* of the FATHER; and the HOLY GHOST, who is the SPIRIT of the FATHER, and of his SON; are *Three*, and these *Three* are *One* GOD.

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GOD is *Infinite* in all *Perfections*, of Glorious *Majesty*, *Holiness*, *Power*, *Wisdom*, and *Goodness*, *Justice*, and *Mercy*; needing nothing, but perfectly *blessed* in *Himself* alone.

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There is no being nor Goodness, but it is of God; nor can any thing come to pass but by his *Counsel*. He ordereth the whole Course of the World *wisely* and for the *best*.

God made an innumerable Company of *Angels*, which are *Spirits*. Some of these continue holy and happy, obeying, loving, praising and enjoying *God*, and serving him in such Services as he is pleased to employ them in for the good of Men.

Some of the *Angels* ſinned, and were, with their *Prince* or Leader, called the *Prince of Devils*, *the Old Serpent* and *Satan*, caſt down to Hell, reſerved in Chains to the Day of Judgment. The *Devil* is a *Tempter* to *Sin*, the *Father* of *Evil-doers*, going about as a roaring *Lyon*, ſeeking whom he may *devour*; or as an *Angel* of *Light*, ſeeking whom he may *deceive*.

God made the firſt Man *Adam* with a *Body* formed of the *Duſt* of the *Earth*; and the *Body* of the firſt Woman *Eve*, made he of a *Rib* of *Adam*.

God made them *Male* and *Female* in his own *Image*, putting into the *Body* an Immortal *Soul* or *Spirit*, *Holy* and *Righteous*, endued with *Underſtanding* or *Reaſon*, a *Free-Will*, and *Power* of *Acting*, and a *Dominion* over the Creatures made for his uſe and ſervice.

God made Man for *Himſelf*, to ſerve him in holy *Love* and perfect *Obedience*. God's *Will* underſtood, was the *Law* in his Heart, whereby he was to live, and whereby he found himſelf bound to reſign himſelf to God's *Diſpoſal* and *Government*, and to *Honour*, *Praiſe*, and *Love* Him, and to *delight* himſelf in *Him*, as his chief *Good* and *Happineſs*.

Had Man continued *Innocent*, that is, *Obedient* to *God*, he had for ever *lived* and been *happy* in *God*; but *ſinning*, that is, *diſobeying God*, he muſt *Dye*. This is it which is called the *Covenant of Works*. *Obey* and *Live*, *Sin* and *Dye*.

To exerciſe and try Man's Obedience, God gave him a very eaſy *Command*; giving him leave to eat of all the Trees of the Garden of *Eden*, wherein he had placed him, but one, called the *Tree of Knowledge of Good and Evil*; he charged him upon pain of *Death* not to eat of *that*.

But the *Devil* in a *Serpent* tempted *Eve*, and by her he tempted *Adam* alſo to eat of the Fruit of that Tree; and ſo by *ſinning* or breaking the Command of God, they loſt their *Innocence*, and became *Mortal*, and muſt Dye; *obeying* the *Devil*, they fell under his *Power*; diſobeying *God*, they loſt his *Favour*, which was their *Happineſs*. They that were *Wiſe*, *Good*, *Powerful*, and *Happy*, thus became *Evil*, *Fooliſh*, *Weak*, and *Miſerable*.

We are all the *unholy Children* of *ſinful Adam*, ignorant of *God*, our *Duty*, and our *Happineſs*; dead to *Goodneſs*, inclined to *Evil*, eaſily drawn into *Sin* by the Temptations of the *Devil*, the Allurements of the *World*, and the Luſts of the *Fleſh*; and if left to our ſelves, will run headlong to Deſtruction.

If

If *God* had puniſh'd Man's *Sin* with *preſent Death*, Mankind had been at an end. Therefore he ſuffered him to live for a time, yet in ſuch a Condition, as he might be ſenſible of the Miſchief he had done himſelf by *ſinning*. The *Earth* is *curs'd* to bring forth for him *Vanity*, *Trouble* and *Vexation*. *Hard Labour*, *grievous Pains* and *Sickneſs* he muſt undergo. He becomes *aſhamed* of *himſelf*, and *afraid* of *God*, and at laſt muſt *Dye*, and return to *Duſt*.

SECT. II.

Though *God* had decreed that Man ſhould *Dye* for his *Sin*; yet of his Infinite *Mercy* he made for him a new way to *Eternal Life* and *Happineſs* after *Death*.

God threatn'd the *Devil*, that his Power over Man ſhould be deſtroyed by one that ſhould be born of a *Woman*; and in due time, *God* the SON was pleaſed ſo to take to himſelf our *Humane Nature*, Soul and Body, and ſo to become *God* and *Man* in one *Perſon*. An *Angel* ſaluted an Holy *Virgin* called *Mary*, and foretold his *Conception* in her Womb by the Divine Power of the *Holy* GHOST, when ſhe had never known Man; who when the time was come, brought forth her *Son*, and as the *Angel* had commanded, called his Name JESUS, becauſe he was to *ſave* his People from their *Sins*.

He came to be the *Mediator* between *God* and *Men*, and to eſtabliſh a *New Covenant of Grace*, wherein *Pardon*, *Grace*, and *Eternal Life*, are for *his* ſake granted to all who believing in *Chriſt*, *repent* of their *Sins*, and *ſincerely Obey* his *Goſpel*; and *Eternal Death* made the Puniſhment of all *Impenitent Sinners*.

JESUS is that MESSIAH, of whom *Moſes* and the *Prophets* did write; even the CHRIST, or *anointed one*; anointed, or deſigned and ordained to a *three-fold Office*, which he was to diſcharge as *Mediator*; that is to ſay, of a *Prophet*, of a *Prieſt*, and of a *King*.

As a *Prophet*, he hath in his *Goſpel*, and by his *Apoſtles*, made known to us all his *Father*'s Will, concerning both our *Salvation* and our *Duty*.

As a *Prieſt*, he ſuffered under *Pontius Pilate*, and was *Crucified*; ſo *offering* himſelf once for all a perfect and ſufficient *Sacrifice* for the Sins of the whole World; thereby giving full *Satisfaction* to his *Father*'s Juſtice, in conſideration whereof *Pardon* and *Life* are granted to all *Penitent* Sinners.

Before his Death, he had lived many Years on Earth in an *humble* and *low* Condition, and was *tempted* as we are, yet without *Sin*. And in both he is our *Example*, which we are to imitate in *doing* and *ſubmitting* to the whole *Will* of *God*, and conquering the *Temptations* of the *Devil* and the *World*.

Being *Dead*, he was *Buried*, and continued ſome time in the *State* of the Dead, and the third Day *roſe again* to Life. And having ſeal'd the *New Covenant* with his Blood, he after his *Reſurrection* inſtructed his *Apoſtles* in their Office, and commiſſioned them to admit Men into the *Covenant* by *Baptiſm*, and to teach them how to keep it.

After forty Days, he *aſcended up* viſibly into *Heaven*, where he ſtill continues to execute his Prieſtly Office; being our *Advocate* with the FATHER, ever living to make *Interceſſion* for us, rendring our Perſons and Services acceptable to *God*, and powerfully prevailing for all good Bleſſings on us.

He is ſet down at the *Right Hand* of *God* in *Power* and *Majeſty*, exalted above all Principality and Power; having all *Power* in *Heaven* and in *Earth*; and as *King*, he ruleth all things, being made *Head* over all things to his *Church*.

He giveth *Laws* to all Men, and *protecteth* his Subjects, *reigning* in their hearts by his Holy *Spirit*. He *ſubdueth* his *Enemies*, and muſt reign till they be all put under his Feet. All *Judgment* is committed to him, and he *ſhall come again* in the Glory of his *Father*, to *Judge* both the *Quick* who ſhall then be found alive, and the *Dead* who died before his coming.

SECT. III.

On the Day of *Pentecoſt Chriſt* ſent the *Holy* GHOST upon the *Apoſtles*, to guide them into all *Truth*, to *teſtify* of *Chriſt*, and to be his *Advocate* with Men, to plead his Cauſe againſt the World; to qualify the *Apoſtles* to be his *Witneſſes* throughout the World, enabling them to Preach to all Nations in their own *Languages*, and to work *Miracles* for the Confirmation of what they preached; to write the Holy *Scriptures*, and to encourage them to a conſtant *Suffering* for *Chriſt*, even unto Death.

The *Scriptures* of the *Old* and *New Teſtaments* contain the very *Word* of *God*, which Holy Men of *God* ſpake as they were moved by the *Holy* GHOST: and they are able to make us *wiſe* unto *Salvation*.

The

The *Holy* GHOST by the *Word enlightens* our *Understandings*; opens, ſoftens, changeth, and renews our *Hearts*; makes us *ſpiritually* and *heavenly minded*, quickens our *Deadneſs*, warms our *Affections*, and ſanctifies them; ſubdues our *Paſſions*, helps us to *Pray*, and ſtrengthens us to *reſiſt* Temptations, and to *perſevere* in our Duty; and comforts us with a Senſe of his *Holy Operations* in us, whereby he teſtifies, together with our ſpirits, that we are the *Children* of *God* by *Faith* in *Chriſt* JESUS.

Being *ſanctified* by the *Holy Ghoſt*, all *Chriſtians* are but *one Holy Church*, the *Body*, whereof *Chriſt* is the only *Head*. All that are *Baptized*, and outwardly profeſs *Chriſtianity*, are to be accounted by us *Members* of the *Church*, and *Holy*, by a viſible *Separation* from the World, and Solemn *Dedication* to *God*, till they cut themſelves off by *Schiſm*, or are juſtly caſt out by *Excommunication*.

This Holy *Church* is *Catholick*, or *Univerſal*, extending to all *Places*, propagated through all *Ages*, and teaching all *ſaving Truth*. And all the *ſanctified Members* of it have *Fellowſhip* with the FATHER, and the SON, by one *Holy* SPIRIT, which is as the *Soul* of this *Body*; and with Holy *Angels* in their Care and Miniſtries; with the *glorified Saints* of Heaven, in their Love and Prayers; with *one another* on Earth, in the ſame Faith, Hope, and Love, Word, Prayers, and Sacraments, bound to keep the Unity of the Spirit in the Bond of Peace.

All theſe have in Conſideration of *Chriſt*'s Satisfaction, a full *Pardon* of all Sin ſincerely *repented* of, preached unto them by *God*'s *Miniſters*, ſealed unto them in the *Sacraments* of *Baptiſm*, and the *Supper* of the *Lord*, with an aſſurance of final *Juſtification* and *Salvation*, upon condition of *perſevering* in *Faith* and *Obedience* to the *Goſpel*.

At Death the *Souls* of the *Faithful* reſt with *God* in Peace and Comfort; and the *Souls* of the *Wicked* paſs into a State of endleſs Miſery. And the *Bodies* of all Men ſhall be *raiſed again* after Death, and re-united to their *Souls*.

Then muſt we all appear before the *Judgment-Seat* of *Chriſt*, who will *condemn* the *Wicked* to *everlaſting Fire*, prepared for the *Devil* and his *Angels*; but ſhall finally *acquit* the *Righteous* and give them the *Kingdom* prepared for them from the Foundation of the World, where they ſhall everlaſtingly live in joy, happy in the knowing, loving, praiſing, and delighting in God amongſt the bleſſed *Angels* and *Saints* in Heaven.

Through

Through the *Merits* and *Interceſſion* of the SON, by one SPIRIT of *Grace* we have *Acceſs* unto the FATHER. To FATHER, SON, and Holy GHOST, one *uncompounded, undivided* GOD, be all Honour and Glory. *Amen.*

The Chriſtian's Duty.

SECT. I.

THE bare *believing* of all above-written will not do us any good, unleſs we become really ſuch perſons as *Chriſt* came himſelf, and giveth his *Holy Spirit* to make us; that is, *holy* in *heart* and *life*, and *doing* the *Will* of *God* from the heart *ſincerely*.

By our *Faith* we muſt have our *hearts purified*, be made *new Creatures*, and putting off the *Old man* with his *corrupt* Affections and Luſts, put on the *New man*, which after *God* is formed in *Righteouſneſs* and true *Holineſs*.

We muſt have the *true* GOD only, that is, the FATHER, SON, and Holy GHOST, for *our God*; whoſe we are, and are reſolved to be. And to *Him* our *Maker*, *Redeemer*, and *Sanctifier*, muſt we by *Baptiſm* give our ſelves up in an holy *Covenant*, to renounce the *Devil*, and the *World*, and the *Fleſh*, and to worſhip and ſerve *him* only for ever.

Being made by God *Men* and reaſonable Creatures, we muſt uſe our *Reaſon* in conſidering what we are, whence we came, how we live, why we ſhall dye, and whither we muſt then go. We ſhould conſider God's *Works*, and meditate on his *Word*, and learn the true Knowledge of *God*, and of *our ſelves*, and the Duties which we owe to *God*, and to *our ſelves*, and to *all men*; and examine our ſelves how we pay them, and ſee that all our Thoughts and Affections, Words and Actions, be Conformed to the *Will* of *God*, and ſuch as become the *Nature* of Men, who are to govern themſelves by *Reaſon*.

We muſt walk *humbly* before *God*, acknowledging all that we either *are*, or *have*, or *hope* for, or *can do*, to be his free and undeſerved *Gift*; that we are *vile Sinners*, deſerving *everlaſting puniſhment*; we muſt therefore *deny our ſelves*, and perfectly *reſign* our *own Wills* to *his Will*, cheerfully to *do*, and patiently to *ſuffer* whatſoever pleaſeth him.

We

We must read, hear and believe his *Word*; the History and Doctrine for our Instruction; the Precepts for our Direction; the Promises for our Encouragement; the Threatnings to affright us from Sin; taking heed how we be led by *seducing Spirits* into a false Faith, or dangerous Opinions or Practices.

We must continue *patiently* in *well doing*, *waiting* and *hoping* for what *God* hath *promised*; neither *despairing* of Mercy if we *Repent*, nor *presuming* of Mercy if we *Repent not*.

We must *love God* above all things, chusing him for our Portion, delighting in him as in the chief good; doing or suffering any thing to please and honour him, and willing to lose Life it self to enjoy him.

We must be *cautious* and *circumspect* in all our ways, and *watchful* over our selves, being in the fear of *God* all the day long, that we Sin not against him.

Diligently using the *means* which *God* alloweth us; and devoutly *praying* to him for his Blessing; We are to be *careful* for *nothing*; but doing good, to *trust* and *confide* in *him* alone, casting all our care upon *him*, who careth for us.

We must consider our selves to be always in the *Presence* of *God*, who always seeth and observeth all that we do, and all that is in our hearts: We must therefore walk *uprightly* and *sincerely* without guile, dissimulation, and hypocrisy; cherishing no evil thought, inclination, or desire.

We must do all things to the *Glory* of *God*, that is, according to his *Command* or *Allowance*, shewing to the World our intire *subjection* to him.

We must labour to be *holy* as *God* is *holy*, perfecting Holiness in his *fear*; purifying our selves from all filthiness of *Flesh* and *Spirit*.

We must have *honourable* and *worthy thoughts* of *God*, not becoming *vain* in our *imaginations* of him, nor *likening* him to any thing in our Thoughts: We must shun all gross Representations of him by *Images*, or the *Likeness* of any thing whatsoever: We must Worship him according to the directions which he hath given us in his *Word*, and not according to our own fancies; both inwardly in our *hearts*, and outwardly with our *bodies*; offering unto him our spiritual Sacrifices of *Prayer* and *Supplication*, *Praise* and *Thanksgiving*, in the Name of JESUS *Christ*.

We must use the Sacred *Name* of *God* with all humble Reverence, not prophaning it by using it in *idle*, *impertinent* Talk, or in *common* Discourse, or in *false*, *rash*, *ordinary* and *needless* *Swearing*;

Swearing; or in *careleſs*, *formal*, and *indevout Prayers* and *Praiſes*, or in *Curſings* and ill *Wiſhes*; neither Diſhonouring it by an *ungodly life*, giving the Enemies of it occaſion of *blaſpheming* it.

We muſt honour *God* in his *Day*, ſpending it in his Worſhip, and eſpecially in the *publick Aſſemblies*; bearing our part in the *prayers* of the Church, attending to his *Word* Read and Preached; Communicating in the holy *Sacraments*; meditating on, and praiſing him for the wonderful *works* of *Creation* and *Redemption*, and doing works of *mercy* and *charity*.

SECT. II.

We muſt *work out* our own *Salvation* with *fear* and *trembling*, exerciſing our *thoughts* much on the *beſt* and moſt *concerning* things; meditating on *God* and *Heaven*, *Death* and *Judgment*; the *Vanity* of the *World*, the *Evils* of *Sin*, the *Terrors* of *Hell*, the *Joys* of the *bleſſed*, the *Comforts* of a *good Conſcience*, and the *neceſſity* and *reaſonableneſs* of an *Holy* and *Religious Life*.

We muſt be *ſpiritually*-minded, and ſet our Affections on things *above*; ſubdue our *Paſſions* and *Luſts*, be *peaceable* and *loving*, *meek*, *courteous*, *modeſt*, *teachable* and *governable*, not *wiſe* in our own *conceit*, *wilful* and *ſtubborn*.

We muſt be well *contented* with our *preſent* condition, not *murmuring* or *repining* at it, or either *Ambitiouſly* or *Covetouſly* ſeeking one more high or plentiful; neither *fretting* and *vexing* our own Souls, nor *envying* others; but leaving freely all things to *God's diſpoſal*, and ſubmitting cheerfully to his *Providence*.

We muſt husband well our *Time*, and wiſely improve every *Talent* that *God* hath given us; doing as much good as we can with every thing, both to our ſelves and others. We muſt ſhun *Sloth* and *Idleneſs*, vain *paſs-times*, and ſuperfluous *recreations*, and coſtly *vanities*, unprofitable *Studies* and *Employments*.

We muſt preſerve both our *Bodies* and *Minds clean* and *chaſte*, delighting in no unclean and wanton *Thoughts*, *Looks*, *Diſcourſes*, or *Dreſſes*; and ſhunning all Enticements and Incentives to *Luſt*, *Laſciviouſneſs*, or any kind of *Obſcenity* and *Uncleanneſs*.

We muſt keep *under* our *Bodies*, govern our *Appetites*, crucify the *Fleſh*, make no Proviſion to fulfil its *Luſts*; be *Sober*, *Temperate*, and *Moderate* in *Eating*, *Drinking*, and *Sleeping*; and labour to keep our Bodies in ſuch an *healthful* ſtate, as we may be able to ſerve *God*, and do the Duties of an honeſt Calling, not *waſting* any thing, but honouring the *Lord* with all his Gifts.

SECT.

SECT. III.

We muſt *love* our *Neighbour* as *ourſelves*, and do to all Men as we would they ſhould do to us; doing *Hurt* to *none*, but *Good* to *all*, eſpecially to the *Good* and *Religious*. We muſt render to every one his *due*, and wiſh well to our *Enemies*, not rendring to them *Evil* for *Evil*, not ſeeking *Revenge*, but returning *Good* for *Evil*, *Bleſſing* for *Curſing*, *giving* them what we can, and they need, and *forgiving* as God for Chriſt his ſake hath forgiven us.

We muſt do what good we can to Mens *Souls*, teaching, exhorting, reproving, comforting, and praying for them; not grieving, ſcandalizing, enticing, or tempting them to Sin by *Advice*, *Countenance*, or *Example*.

Parents muſt dedicate their *Children* to *God* in *Baptiſm*, inſtruct and educate them in the knowledge and fear of *God*; correct all Vice in them, give them good Example, maintaining them, and providing them of honeſt Callings as they are able.

Children muſt Love, Honour, Obey, and Serve their *Parents*, and thankfully requite them as they can.

Husbands and *Wives* muſt live in an holy, conjugal Love, helping each other all they can in ſerving *God*, educating their Children, managing their Affairs; the *Wife* yielding a meek and quiet Subjection to her *Husband*, and the *Husband* tenderly cheriſhing his *Wife* even as himſelf.

Maſters muſt be juſt and gentle to their *Servants*, inſtructing and training them up in *God*'s Service, as well as in their own; and *Servants* muſt Honour and Obey, and moſt faithfully Serve their *Maſters*.

All *Superiors* muſt Rule in Juſtice and Holineſs, ſeeking *God*'s Glory and the Publick Good. And *Inferiors* are to be ſubject to the Higher Powers, paying Tribute, obeying good Laws, and taking it patiently without reſiſting, tho' they ſuffer wrongfully for well-doing.

Miniſters muſt Feed, and Govern, and Watch over their *Flocks*; and their *Flocks* muſt afford them liberal Maintenance, honour them in Love, and obey them.

We muſt hurt none in their *Bodies*, nor be cauſeleſly or immoderately angry with any one, much leſs deprive him of his *Life*; but muſt do what we can to preſerve the *Bodily-welfare* and *Lives* of others, as we would do our own.

We

We must not by *Adultery* or *Fornication*, defile our selves with any one; but do what we may to preserve the Chastity of our selves and others, to keep up the Honour of *Marriage*, and the Bed undefiled.

We must not wrong others in any part of their *Estate* by Theft, Robbery, Cheating, or any manner of unjust Dealing; but must be as tender of other Mens *Rights*, as of our own; *Bargaining* fairly and honestly, *paying* our Debts fully and seasonably, and making *Restitution* and *Satisfaction* for all Trespasses and Wrongs freely.

We must not hurt any one in his *Credit*, *Good Name*, and *Reputation*, by false accusing or witnessing, slandering or backbiting. We must speak no Evil, but all the Good we can with Truth and Justice of all Men; groundlesly suspecting, or rashly judging and censuring no body. We must not *lye* to one another, but speak the truth, and nothing but the truth in our discourse.

We must not be *Selfish*, nor for the love of *our own selves Covetous* of any thing that is another's; but *Charitable* and *Liberal* to all as there is opportunity; well *contented* with our own, and ready to part with it for the Common Good, or upon any occasion of doing good to others.

The Christian's Desires and Prayers.

ALL our *Desires* and hearty *Wishes* must terminate in this, That *God* in all things may be *glorified* through JESUS *Christ* our *Lord*. That we through the *Sanctification* of the Holy SPIRIT of Grace may live such *Holy* and *Heavenly* Lives in obedience to the *Gospel* of *Christ*, that *God* may be *glorified* both by our *total Subjection* to him on Earth, and our Eternal *Salvation* or *Happiness* with him in Heaven.

This we are not able to do of our selves, all our *Power* and *Will* too, either to *believe*, or to *do* the Will of *God*, is wrought in us by the Holy SPIRIT of *God*. Therefore must we most humbly, earnestly, frequently, and believingly *pray* to *God* as our blessed *Saviour* himself hath taught us, saying,

Our

Our Father which art in Heaven.

1. We muſt conſider, That tho' we are always in the *Preſence* of the moſt Holy and Glorious GOD, who is the Searcher of Hearts, and knoweth our Thoughts afar off; yet now we are in a more eſpecial manner *drawing* nigh unto him, to pour out our Hearts before him, and to preſent our moſt earneſt Deſires and Petitions unto him.

Therefore in the greateſt *Humility*, both of *Soul* and *Body*, muſt we caſt our ſelves down before him, adoring his Divine *Majeſty*, and incomprehenſible *Greatneſs* and *Glory*, as exalted above all *Bleſſing* and *Praiſe*. We muſt reverently approach unto him, as unto the Wiſe, Powerful, and Good Maker, Preſerver, and Governor of the whole World; Heaven being his Throne, and Earth his Footſtool. We muſt as vile Duſt and abominable Sinners, with Fear and Trembling, Shame and Self-abaſement, lift up our Eyes and Hearts from the World and all earthly Concerns, towards *Him* in *Heaven*, longing to be made more Holy and Heavenly, that we may be capable of a nearer Communion with him.

We muſt as his *adopted Children* in JESUS *Chriſt*, grieving that we have offended him, reſolving to live in all dutiful Obedience to him, draw near unto him as to our moſt *Gracious Father*, ſo far reconciled unto us through the Mediation of our Bleſſed JESUS, that he is ready to pardon us, and to bleſs us for his Sake with all good things needful for us. *Truſting* therefore to his *Power* as *Lord* of Heaven and Earth, and caſting our ſelves on his *Love* and *Mercy* as our *Father* in JESUS *Chriſt*, and in the Name of *Chriſt truſting* to his *Goodneſs*, and *reſigning* our ſelves to his *Government*, we muſt beg of him his *Holy Spirit* to make us more *like* him in *Holineſs*, that we may be for ever happy in his *Love* and *Bleſſing*.

We muſt as *Members* of *Mankind*, and eſpecially as Members of *Chriſt's Myſtical Body* the *Church*, pray for all others as well as for our ſelves; and not think that any Prayers we make unto *God* will profit us, without an univerſal good-will to all *Men*, and a ſpecial Love to all *Chriſtians*.

Hal-

Hallowed be thy Name.

II. We must in the *first* place heartily desire, and earnestly beg of *God*, That we and all the World may give him the *Glory* and *Honour* due unto his *Name*, that is, unto *God himself*, as he hath revealed and made himself known unto us. That we may *adore* him as an *infinitely* and *incomprehensibly Glorious* Being in all the *Excellencies* of Divine *Perfections*, Eternity, Purity, Power, Wisdom, and Goodness, far above the Thoughts of *Men* or *Angels*. That we may have *high* and *honourable* Thoughts of him, *love* him above all things, *fear* to offend him, *depend* wholly on him, *trust* unto him, be *thankful* for all his Benefits, *submit* to his Government, be *resigned* to his Will, *Worship* him, and him *only*, according to his own Directions, and use *reverently* and in an *holy* manner every thing that's called by his Name, his *Word*, his *Day*, his *House*, his *Sacraments*, his *Ministers*, and all his *Children*; chusing him as our *Portion* and *Happiness*, and resting satisfied with his choice for us, and disposing of us, and his ordering and governing the World, and all things in it.

Thy Kingdom come.

III. We must pray, That the Power and Dominion which the *Devil* hath got by *Idolatry*, or any sorts of *Sins*, over a great part of the World, may by the Power of *God's Spirit*, and the Preaching of the *Gospel*, be destroyed. That the *Kingdom* or *Church* of *Christ* may be enlarged, that all *Kings* and *Nations* may be converted, and submit to the *Government* of JESUS *Christ*. That he may rule by his *Word* and Holy *Spirit* in all our *Hearts*; that we may obey his *Ministers* as his *Ambassadors*; and that they may have the Protection and Countenance of all the *Higher Powers* on Earth, and that these may become *Nursing Fathers* to the *Church*. That there may be no *Heresies*, nor *Schisms* or *Divisions* amongst us; but that we may hold the *Unity of the Spirit* in the *Bond of Peace*. That *God* in *Christ* may be worshipped with a *pure* and *spiritual* Worship; that all his *Laws* and *Ordinances* may be religiously kept, and that we may all grow in Knowledge, Holiness, and Brotherly Love. That we may earnestly *desire*, be duly *prepared*, and patiently in Faith and Well-doing *wait* for, and finally with Joy to *enter* into *God's Kingdom* of *Glory*.

Thy

Thy Will be done on Earth as it is in Heaven.

IV. We must pray, That as we have vowed in our *Baptism*, Not to obey the Will of the *Devil*, nor to make the vain Customs of the *World*, nor the Inclinations and Lusts of the *Flesh*, but the Will of *God* alone the *Rule* of our Lives; so *God* by his Holy *Spirit* would work in us both to *will* and to *do* all that he commands. That we may in Thought, Word and Deed, yield a *sincere*, *universal*, and *cheerful* Obedience to the *Gospel* of *Christ*. That we may submit our *Understanding* to his *Wisdom*, and our *Wills* to his *Authority*, and our *Affections* and *Passions* to his *Government*, and our *Persons*, *Lives* and *Estates* to his *Disposal*. That we may endeavour after the *perfectest* degrees of *Holiness* and *Duty*, and as the Holy *Angels* in *Heaven*, rejoice in an *Holy* and *Entire Obedience* to his Commands.

Give us this Day our daily-bread.

V. We must pray, That *God*, in whom we live, and move, and have our being, would give us all things needful for this *life*, till we be fitted for a *better*. That we may have *Health* and *Strength* to serve *God*, and such a *Measure* of other good things as he seeth most expedient for us. That he would give us Grace to *labour* industriously in an *honest* and *profitable Calling*, so as we may have enough for our selves, and those that depend upon us, and to relieve those that need our help. That we may be able to *pay* every one his due, and to *contribute* to the *Publick Good* both of *Church* and *State*. That we may not through the Temptations of *Poverty* do any unlawful thing, nor by those of *Riches*, to live Proudly, Luxuriously or Prophanely. That we may live *Contentedly* and *Peaceably*, and use every thing we have, *Religiously* and *Soberly*, free from all *Covetousness*, immoderate *Cares* or *Desires*; and also from all *Idleness*, *Vanity*, *Intemperance*, *Waste*, and *Prodigality*.

And forgive us our Trespasses, as we forgive them that trespass against us.

VI. We must pray, That God would give us *soft Hearts*, an *humbling* Sense of our vileness by reason of *Sin*, a *godly Sorrow* for all our *Sins*, such as may work in us *Repentance* unto Life never to be repented of. We must *confess* our Sins, and

that we deſerve *Damnation* for them; and beſeech *God* of his rich Mercy, and for the ſake of JESUS *Chriſt*, who by the *Sacrifice* of *himſelf* gave Satisfaction to *God* for our Sins, that he would graciouſly *forgive* us, and grant unto us a perfect *hatred* of them, and a *Power* and *Will* to *forſake* them. We muſt alſo, that we may be *capable* of God's Mercy and Forgiveneſs, reſolve and pray for Grace to be *merciful* to others, and to *forgive*, *love* and *pray* for our *Enemies*, repaying them *Bleſſing* for *Curſing*, *Love* for *Hatred*, and *Good* for *Evil*. We muſt uſe all means of winning and reconciliation, and not hope for *Pardon* from *God*, ſo long as we are not in *Love* and *Charity* with all *Men*.

And lead us not into Temptation, but deliver us from Evil.

VII. We muſt not preſume, That *God* will pardon us, or ſhew us mercy, unleſs we perſevere in *Holineſs* and *Obedience*; therefore we muſt pray, That *God* would by the power of his Grace make us both *able* and *willing* carefully to *watch* againſt, prudently to *ſhun*, and manfully to *reſiſt* all *Temptations* to Sin, that we may not be overcome by them; that God would fruſtrate all the Devices of the *Devil* to draw us into Sin; that neither the *Love* nor *Fear* of any thing in the *World*, nor our own *Luſts* and *Appetites* may prevail with us to do Evil, or to neglect our Duty; but that he would by his Grace *prevent* us, and *aſſiſt* us ſo as we may continue *Holy* for ever, and *ſafe* from all *Evil*, both of *Sin*, and of *Puniſhment* for Sin, both in *this World*, and in the *World to come*.

For thine is the Kingdom, and the Power, and the Glory, for ever.

VIII. We muſt heartily acknowledge *God's* abſolute *Right* and *Sovereignty* to *Govern* and *Diſpoſe* of us, and of all things, and our *Happineſs* in being governed by *Infinite Wiſdom* and *Goodneſs*: God's irreſiſtible *Power* to do what he pleaſeth, and our Happineſs in the Protection of the *Almighty*; that all Good is of him and from him, and therefore the *Honour*, and *Praiſe*, and *Glory* of all is to be aſcribed unto him. Becauſe the *Right* to, *Power* over, and *Glory* of diſpoſing of all things is his, therefore is it our *Duty* to *pray* unto, and *praiſe* him for all things; and this alſo is our great *encouragement* to this Duty,

That

That it is the *Glory* of *God*'s *Goodneſs* to exerciſe his *Dominion* and *Power* in rewarding all them that diligently ſeek. And therefore we ſay,

Amen.

IX. By this word we do, as if we ſaid all over again, teſtify the *Sincerity* and *Earneſtneſs* of theſe our *hearty* and *unfeigned* Deſires and Prayers; and moreover we expreſs thereby our *Hope* and *Confidence*, that *God* will grant moſt graciouſly our requeſts. *Amen*, good *Lord*, ſo be it. Even *ſo* we moſt *fervently deſire* that it may be; and *ſo* we doubt not, ſeeing our Bleſſed JESUS hath taught us thus to pray, and ſeeing it is for the *Glory* of thy Grace to grant what he hath taught us to pray for, but it *will* be. For thou never faileſt them that ſeek thee.

The Two Chriſtian Sacraments.

Sacraments are Religious Ceremonies which *Chriſt* hath Ordained, for the *Sealing*, and *Confirming*, and *Renewing* of the *Covenant of Grace* made between our *Offended God*, and us *Sinners*, through the *Mediation* of JESUS *Chriſt*.

We cannot now, becauſe we are become very Ignorant, Weak, and Sinful by the Sin of our Firſt Parents, keep the *firſt Covenant of Works*, or *Innocence*, which *God* made with *Adam* as the Father of all Mankind, for himſelf, and all his Race and Offspring; becauſe in that *Covenant God* did aſſure Mankind of a bleſſed and happy Life for ever, only on this condition, That Man ſhould continue in *perfect* and *unſinning Obedience* to the whole Will of God; neither gave he him any encouragement to hope for Pardon upon his *Repentance*. But now, becauſe that *Covenant* is already *broken* by *Adam*'s *Sin*, it is *impoſſible* to be kept.

Therefore it pleaſed God in *Chriſt* JESUS, to cancel the *firſt Covenant of Innocence*, and through his *Mediation* to eſtabliſh with us a *new Covenant of Grace*; which it pleaſed *Chriſt* to have *Sealed*, when we ſolemnly profeſs our conſenting to it, by the *Sacrament* of *Baptiſm*: That is, by *waſhing* with *Water* in the Name of the FATHER, and of the SON, and of the Holy GHOST.

The *Covenant* thus ſolemnly *Sealed* by *Baptiſm*, is this, That although we are Sinners, and ſo have loſt all Right and Title to *God's Bleſſing*; yet *God* the FATHER doth give himſelf to be our *Reconciled* and *Loving Father*; and *God* the SON doth give himſelf to be our *Saviour*; and *God* the *Holy* GHOST giveth himſelf to be our *Sanctifier*. So that all our *Sins* ſhall be *Pardoned*, and ſtrength of *Grace* given us to do *God's* Will, and finally *eternal* Life and *Happineſs* beſtowed upon us: And all upon this *Condition*, That we *Repent* of all our Sins, and *Watch* againſt and *Reſiſt* all Temptations to Sin, whether they come from the *Devil*, the *World*, or our own *Fleſh*; and that we firmly *believe* the *Goſpel* of *Chriſt*; and taking the FATHER, the SON, and the Holy GHOST for the *One only true God*, Worſhip and Serve him only, *ſincerely* and *heartily*, and endeavour to *Obey* all his Laws as long as we live.

We cannot therefore expect *Salvation* by *Chriſt* upon any lower *terms*, than theſe of *unfeigned Repentance*, and ſtriving to prevent or maſter all *Temptations* to Sin, of a *ſtedfaſt belief* of the *Goſpel*, and a *conſtant endeavour* to keep the Commandments of *God* to our Life's end. We muſt take heed then, how we continue in any one *known Sin*, or are through negligence *ignorant* of the *Goſpel* of *Chriſt*, or wilfully *neglect* any one *Duty* that *God* commandeth; for ſo we break the *Covenant of Grace*, and forfeit the Mercies of it, without a *timely Repentance*, which we cannot be ſure of beforehand.

Seeing then that we cannot be ſaved but by keeping this our *Baptiſmal Covenant*, and this *Covenant* was made by *others* in *our name*, when we were *Infants*, and underſtood nothing of it; we muſt as ſoon as we are capable of *Learning*, ſubmit our ſelves to be *Catechiſed* or *Inſtructed* in all the Branches of it; becauſe it is certain, that we cannot *keep* a *Covenant* that we do not *underſtand*; and we cannot be excuſed by our *Ignorance* of it for *not keeping* it, ſo long as we *may learn* to underſtand it, and *will not*.

Again; when we are ſufficiently *Inſtructed* in it, we muſt *perſonally give* and *declare* our *conſent* unto it. For tho' the engagement of *others* in *our name*, may be interpreted ours, ſo long as we are not of *underſtanding* to engage for *our ſelves*; yet will it hold good no longer, nor was it ever intended to do more. Therefore *underſtanding* the *Covenant* made at firſt in our name by *others*, we are (if we would have the benefit of it) moſt ſtedfaſtly to *reſolve* to *keep* it, and offering our ſelves to *Confirmation*, ſo ſoon as we can have an opportunity openly in

in the preſence of the *Church*, and to the *Biſhop* as the chief Miniſter, declaring our Conſent and Reſolution ſo to do, ratify and confirm that Covenant *our ſelves* in perſon; humbly receiving the *Bleſſing*, and *laying on of hands* of the *Biſhop* and heartily joining in the *Prayers* of the *Church*, for the Aſſiſtance of the *Holy Spirit* of Grace to perform our Vows.

Our Bleſſed *Saviour* did alſo the ſame Night wherein he was betray'd, Inſtitute another holy *Sacrament*, or *Chriſtian Feaſt*, to be Religiouſly Celebrated by all *Chriſtians* who abide conſtant to their *Baptiſmal Covenant*, and that even till his *Coming again*, in *remembrance of Him*, through whom we have the benefit of this *New Covenant of Grace*: This is called, *The Lord's-Supper*, or *Holy-Communion*.

We muſt therefore, in *Obedience* to the Command of our *Lord*, and with a thankful *Remembrance* of his Aſtoniſhing *love*, in giving himſelf to Dye for our Redemption, moſt *Devoutly*, and *often* Communicate in this Holy *Sacrament*, and therein renew our Baptiſmal Covenant.

And herein we muſt remember, That we do not only Receive, Eat, and Drink *Bread* and *Wine* bleſſed, broken, poured out and given, as *ſigns* to put us in mind, That *Chriſt* was *Conſecrated* of *God* to be both our *High Prieſt* and *Sacrifice* of Atonement for our Sins; and that his *Body* was *Bruiſed* and *Wounded* to *Death*, and his *Blood ſhed* on the *Croſs* for our Redemption; but we alſo are by a *Living Faith* to receive *ſpiritually*, but yet very *truly* and *really*, our whole *Crucified* JESUS, as the *Food* or *Life* of our *Souls*, for the *nouriſhment* of our *Graces*, the *Confirming* of our *Faith*, the *Enflaming* of our *Love*, the *Strengthening* of our *Hope*, the *Communicating* from *him* the *Head* to *us* the *Members* all things needful for *growth* in him, and ſpiritual *union* with him, and aſſurance of *Eternal* Life by him.

We muſt *join together* in the Celebration of this *holy Feaſt*, as *Members of one Body* whereof *he* is the Head; teſtifying thereby that we have but *one Spirit*, *one Hope*, *one Lord*, *one Faith*, *one Baptiſm*, *one God and Father of all*; and are, tho' *many Members*, yet but *one Body*, all partakers therefore of *one Bread*, and bound to live in *Love* and *Peace*, as well as in *Holineſs* all our Days.

He that Communicateth of this *Sacrament* unworthily, is accounted *guilty* of *Prophaning* and *Vilifying* the *Body* and *Blood* of *Chriſt*: We muſt therefore, to avoid this guilt, *prepare* for this great Duty, by *examining* and *trying* our ſelves, whether or no we *diſcern* aright the *Lord's Body*, and have that *eſteem* of it, and come with that holy *Reverence* and *Affection* of heart to

receive it, as becomes us. Whether we be constant to our *Baptismal Vow* of *Repentance*, *Faith*, and *new Obedience*; thankful to *God* in *Christ* for the Blessing of Redemption, and for the Benefits Commemorated, Sealed, and Conferred on us in this *Sacrament*, and in perfect Charity with all Men.

If we find upon Examination that we are *sincere Christians*, tho' very *weak* and *imperfect*; and if we continue *resolved* to keep *Covenant* with *God*, and desire nothing more earnestly, than *strength of Grace* from the *Spirit* of *Christ* to make good our Resolution; we are there to *Renew our Covenant* most seriously, praising God for this inestimable privilege, and taking heed that we return not with the Dog to his Vomit, nor with the Sow that was washed to her wallowing in the Mire, rejoice in hope of Eternal Life, which by this holy *Sacrament* is Sealed anew unto us as often as we worthily partake of it.

A Form of owning and taking upon our selves our Baptismal Covenant *or Engagement.*

BEing well Instructed in the Nature of the *New Covenant* of Grace, and finding our selves fully resolved to keep it; before we can have an opportunity to be *Confirmed* by the *Bishop*, it is very fit that we privately renew our *Promise* and *Vow* made in *Baptism*, with all sincerity of heart unto God: Which may be done in this, or some other such like form of words.

O Most Glorious *God*, the FATHER, the SON, and the Holy GHOST, One GOD blessed for ever; In all Humility of Soul and Body I cast my self down at thy Footstool, beseeching thee for JESUS *Christ* his sake, to accept of my most hearty thanks for the great privilege of being born in a *Christian Church*, and of *Christian Parents*, and of being by them Dedicated to thy Worship and Service, according to our Blessed *Saviour*'s Institution in the Holy *Sacrament* of Baptism; wherewith that most gracious *Covenant*, which thou hast most wonderfully condescended to make with the sinful Sons of Men through JESUS *Christ*, was in a most solemn manner Sealed unto me, and by me; the *Promise* and *Vow* which was then made to thee, O *God*, in my Name, I do now, I hope, by

by ſuch helps as thou of thy goodneſs haſt afforded me, competently underſtand; and unfeignedly I acknowledge my ſelf bound to *believe*, and to *do* all that was then *promiſed* for me; and by thy help, which I moſt earneſtly beſeech thee to grant me, ſo I will. Good Lord pardon my Negligence hitherto in learning my Duty, and all the Sins whereof I have been guilty ſince I was *Baptized*, to this very moment: And graciouſly accept of me, thus in mine *own perſon* renewing that *Promiſe* and *Vow* which was then made by others in my behalf.

" I do here, O Lord, in thy Preſence, who are the great " Searcher of Hearts, and from whom no ſecret Thought " can be hid, moſt freely, fully, and reſolvedly, from " henceforward for evermore repent of and renounce all " *Sin*, and will to the utmoſt of the power which thou " giveſt me, reſiſt all the Temptations of the *Devil*, the " *World*, and the *Fleſh*, ſo that I will not willingly follow, " nor be led by them. I do ſtedfaſtly believe, and will " by thy help continue in the belief of all the Articles " of the *Chriſtian Faith*; and I am reſolved, through the " help of thy Grace, without which I can do no good " thing, to keep thy holy *Will* and *Commandments* in all " ſincerity, and godly ſimplicity of Heart, and to perſe- " vere walking in the ſame all the Days of my Life. I " will diligently uſe all the means of Grace; and I do " humbly beſeech thee, gracious God, to inlighten and " ſtrengthen me by thy Holy *Spirit* to perform this my " *Vow* and *Covenant* unto the end. Preſerve me a living " and ſound *Member* of *Chriſt*, a dutiful and dear *Child* of " *God*, and an *Heir* through Faith in *Chriſt* of the *King-* " *dom* of *Heaven*; that through thy Mercy, O *God* the " *Father*; and thy Merits and Interceſſion, O *God* the " *Son*; and thy Guidance and Sanctification, O *God* the " *Holy Ghoſt*; I may in thy good time obtain the end of " my Faith, even the Salvation of my Soul, to the Glory " of thy Grace. *Amen.* Good Lord, ſo let it be, I moſt " humbly beſeech thee.

A Prayer which may be uſed in Families either Morning or Evening.

O *Moſt Glorious and Ever Bleſſed* God, *the* Father *Almighty, Maker of Heaven and Earth, and all things therein, viſible and inviſible; Thy Creatures we are, and in thee we Live, and Move, and have our Being. But alas! we are by Sin wretchedly Corrupted, and by the Corruption of our Nature the Children of Wrath, abominable in thy pure Eyes, unworthy of the leaſt of all thy Mercies, and deſerve nothing at thy hands, but everlaſting deſtruction. In all humility of Soul and Body we here lie before thee, adoring thine Incomprehenſibly Glorious Majeſty, and praiſing thy wonderful Goodneſs in ſparing us hitherto, and not conſuming us in thy Wrath, as we have deſerved. O let the Riches of thy Goodneſs lead us to Repentance; and pardon us, O gracious* Lord, *who without thy free Pardon muſt periſh everlaſtingly: And accept, we beſeech thee, of our humble and hearty Thanks for our Creation, Preſervation, and all the Comforts of this Life, particularly at this time.*

In the Morning thus.

" *For keeping us in ſafety this Night paſt, for the Comfortable*
" *Reſt and Refreſhment which thou haſt given us, and for bring-*
" *ing us in ſo good a meaſure of Health and Strength to the Light of*
" *this Day.*

In the Evening thus.

" *For thy gracious Providence over us this Day, for preventing*
" *us in many Sins, and preſerving us from many Dangers, ſupplying*
" *all our Wants and Neceſſities, both of Soul and Body, and proſper-*
" *ing our Labours and Endeavours.*

In a more eſpecial manner we praiſe thee, O God, for thine inefti-mable Mercy in calling us to the knowledge of thy Grace, and Faith in thee: For giving the Eternal WORD, *thine* only Son, *to be our Saviour,* Jeſus Chriſt *our* Lord; *to be Conceived by the* Holy Ghoſt, *and Born of the* Virgin Mary, *and to be ſo made* Man *for us, to make us the Children of* God: *To ſuffer under* Pontius Pilate, *to be Crucified, to Dye, and be Buried, and to deſcend into Hell, and ſo to offer* Himſelf *once for all a* Sacrifice *of* Atonement *for our*

Sins;

Sins; and the Third Day to riſe again from the Dead, to Aſcend into Heaven, and Sit on the Right Hand of God, making interceſſion for us till his Coming again in Glory to Judge the Quick and the Dead. We praiſe thee for ſending the Holy Ghoſt, *the* Spirit *of Truth and Holineſs, to enable thy holy* Apoſtles *by the preaching of the Goſpel to gather unto thee out of all Nations an* Holy Catholick Church, *and Communion of* Saints; *and for admitting us into this Holy Communion, and making us Members of this Myſtical Body of* Chriſt *by the Covenant of* Baptiſm; *for aſſuring us upon our keeping of that Covenant, of the Forgiveneſs of our Sins, of the Reſurrection of our Bodies, and Life everlaſting with thee in Heaven.*

In humble Thankfulneſs for theſe thy moſt admirable Mercies, we here offer up our ſelves, Souls and Bodies, a Living Sacrifice to thee, O Heavenly Father; *beſeeching thee, the Giver of all Goodneſs, to ſend thy Grace unto us, and to all People; that we may faithfully keep Covenant with thee, Repenting of all our Sins, and reſiſting all the Temptations of the Devil, the World, and the Fleſh; that we may believe in thee, fear thee, and love thee with all our Heart, with all our Mind, with all our Soul, and with all our Strength; that we may give thee thanks, put our whole truſt in thee, call upon thee, honour thy holy Name, and thy Word; Worſhip thee, Serve thee, and Obey thee, as we ought, and have Vow'd to do, all the Days of our Life. And we beſeech thee to give us grace to love our Neighbours as our ſelves, and to do to all Men as we would they ſhould do unto us: To love, honour, and ſuccor, as there is need, our Parents; to honour and obey the King, and all that are put in Authority under him; to ſubmit our ſelves to all our Governors, Teachers, Spiritual Paſtors and Maſters; to order our ſelves lowly and reverently to all our betters; to hurt no body by Word nor Deed; to be true and juſt in all our dealings; to bear no hatred nor malice in our hearts; to keep our Hands from picking and ſtealing, and our Tongues from evil ſpeaking, lying and ſlandering; to keep our Bodies in temperance, ſoberneſs and chaſtity; not to covet nor deſire other mens goods; but to learn and labour truly to get our own Living, and to do our duties in that ſtate of Life unto which it pleaſeth thee to call us.*

In the Morning thus.

" *Watch over us this Day, we beſeech thee, both at home and*
" *abroad; keep us in thy fear all the Day long; afford us all things*
" *needful both for our Souls and Bodies; guard us from all evil both*
" *of Sin and Danger; direct, govern, and proſper us in all our honeſt*
" *labours and endeavours.*

In

In the Evening thus.

" *Watch over us, O God, we beſeech thee this Night, and keep*
" *us and all things that thou haſt given us, in peace and ſafety;*
" *Let us be prepared to Dye, now that we are going to Reſt; and*
" *if it ſhall pleaſe thee to add another Day unto our Lives, give us*
" *ſuch quiet, comfortable, and innocent Reſt and Sleep, that our Bo-*
" *dies may be thereby refreſhed, and both Souls and Bodies enabled to*
" *do thee more and better ſervice for the time to come.*

Good Lord be merciful unto us, and forgive us our Sins, and ſave and defend us in all dangers of Soul and Body; keep us from all Sin and Wickedneſs, and from our Ghoſtly Enemy, and from everlaſting Death. And this we truſt thou wilt do of thy Mercy and Goodneſs, through our Lord Jeſus Chriſt, who hath taught us thus to Pray.

Our Father which art in Heaven, *&c.*

Another Prayer to be uſed in the Family, Morning and Evening.

O *Moſt merciful God, who according to the multitude of thy Mercies, doth ſo put away the Sins of thoſe who truly repent, that thou remembreſt them no more; open thine Eye of Mercy upon us unworthy Sinners, who moſt humbly confeſs, that we have gone aſtray from thy Holy Laws, by following too much the Devices and Deſires of our own evil Hearts. We have left undone thoſe things which we ought to have done, and we have done thoſe things which we ought not to have done, and there is no health in us; but thou, O Lord, have mercy upon us miſerable Offenders. Spare thou them, O God, which confeſs their Faults; reſtore thou them that are Penitent, according to thy Promiſes declared unto Mankind in Chriſt Jeſus our Lord. For his Sake renew in us, moſt Loving Father, whatſoever hath been decayed by the Fraud and Malice of the Devil, or by our own Carnal Will and Frailneſs. Preſerve and continue us in the Unity of the Church, and impute not unto us our Sins that are paſt, but ſtrengthen us with thy Holy Spirit, and grant that we may ever hereafter live a Godly, Righteous and Sober Life, to the Honour and Glory of thy Holy Name.*

We give thee moſt humble and hearty Thanks, O Father of all Mercies, for all thy Goodneſs and Loving-kindneſs to us, and to all Men; for our Creation and Preſervation, and all the Bleſſings of this Life; but above all, for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt; for all the means of Grace, and for the hope of Glory.

In the Morning thus.

" *Particularly, we bleſs thee for the comfortable Reſt and Refreſh-*
" *ment of this laſt Night, and for bringing us ſafely to the begin-*
" *ning of this Day. Defend us, we humbly beſeech thee, by thy mighty*
" *Power, and grant that we fall into no Sin, neither run into any*
" *kind of Danger; but proſper our honeſt Labours, ſtrengthen us*
" *againſt all Temptations, and let all our Doings be ordered by thy*
" *Governance, to do always that is righteous in thy ſight.*

In the Evening thus.

" *For thy gracious Providence over us this Day, for the Succeſs*
" *thou haſt given to our Labour, protecting us from many Dangers,*
" *preventing us in many Sins, and ſparing us when we have Sinned.*
" *Preſerve us, and all that thou haſt given us, in ſafety this Night;*
" *lighten our Darkneſs, and defend us from all Perils and Dangers;*
" *and grant us, we beſeech thee, comfortable and innocent Reſt and*
" *Sleep.*

And give us, good Lord, that due ſenſe of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may ſhew forth thy Praiſe, not only with our Lips, but in our Lives, by giving up ourſelves to thy Service, and by walking before thee in Holineſs and Righteouſneſs all our days.

We moſt humbly beſeech thee, O Lord, for all ſorts and conditions of Men, that thou wouldſt be pleaſed to make thy ways known unto them, thy ſaving-health unto all Nations. More eſpecially, we pray for the good Eſtate of the Catholick Church, That it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteouſneſs of Life. Defend all Chriſtian Kings, Princes, and Governours, and eſpecially thy Servant WILLIAM, *our King; that under him we may live quiet and peaceable Lives in all Godlineſs and Honeſty. Grant unto his whole Council, and to all that are put in Authority under*

under him, that they may truly and indifferently Minister Justice, to the punishment of Wickedness and Vice, and the maintenance of thy true Religion and Virtue. Give Grace to all Bishops and Pastors, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly Administer thy Holy Sacraments. And to all thy People give thy heavenly Grace, and particularly to us here present, that we may always with meek Hearts and due Reverence, read, hear, believe, and obey thy Holy Word. Comfort and relieve all that are any way afflicted in Soul, Body, or Estate. Give them patience under their sufferings, and a happy issue out of all their afflictions: And whensoever it shall please thee to take any of us hence, take us unto thy Favour through the Merits of thy most dearly beloved Son, Jesus Christ our Lord. In whose most blessed Name, and perfect Form of Words we further pray,

Our Father, *&c.*

Short Prayers for any Hour of the Day.

I.

ALmighty God, grant I beseech thee, That I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit. And because through my Sins I am sore let and hindred in running the Race that is set before me; let thy bountiful Grace and Mercy speedily help me, that I may cast away the Works of Darkness, and put on the Armour of Light. Mortify and kill all Vices in me, and so strengthen me by thy Grace, that by the Innocence of my Life, and constancy of my Faith even unto Death, I may glorify thy Holy Name through Jesus Christ our Lord. Amen.

II.

O Gracious Lord, create and make in me a new and contrite Heart, that worthily lamenting my Sins, and acknowledging my wretchedness, I may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. Grant me the true Circumcision of the Spirit, that my Heart, and all my Members being mortified from all Worldly and Carnal Lusts, I may in all things obey thy blessed Will. Grant that I may both perceive and

and know what things I ought to do, and alſo may have Grace and Power faithfully to fulfil the ſame. Grant to me ſuch Strength and Protection, as may ſupport me in all Dangers, and carry me through all Temptations: That I who know thee now by Faith, may after this Life have the Fruition of thy Glorious Godhead, through Jeſus Chriſt our Lord. Amen.

III.

GRant, O moſt Gracious God unto me and all men, Grace ſo to put away the Leaven of Malice and Wickedneſs, that we may ſerve thee in pureneſs of Living, and Truth. Pour into our Hearts the moſt excellent Gift of Charity, the Bond of Peace, and of all Virtues, without which whoſoever liveth, is counted Dead before thee. Subdue our Fleſh to the Spirit, that we may ever obey thy godly Motions in Righteouſneſs and true Holineſs. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adverſities which may happen to the Body, and from all evil Thoughts which may aſſault and hurt the Soul. Grant unto all that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew all thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

IV.

O Lord, from whom all good things do come, grant to me and all thy People, that by thy Holy Inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame. That we may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, and fix our Hearts where true Joys are to be found. Grant us by thy Holy Spirit to have a right Judgment in all things, and let us not be carried away with every blaſt of Vain Doctrine, but be eſtabliſhed in the Truth of thy Holy Goſpel. And grant us the help of thy Grace, that in keeping thy Commandments we may pleaſe thee both in Will and Deed, through Jeſus Chriſt our Lord. Amen.

V.

O *Almighty God, who haſt built thy Church upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head Corner-ſtone: Grant us ſo to be joyned together in Unity of Spirit by their Doctrine, that we may be made an Holy Temple acceptable unto thee. Keep, I beſeech thee, O Lord, thy Church with thy perpetual Mercy; let thy continual Pity cleanſe and defend it; and becauſe it cannot continue in ſafety without thy Succor, preſerve it evermore by thy help and goodneſs. Grant that the Courſe of this World may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, that through thy Protection it may be free from all Adverſities, and devoutly given to ſerve thee in good Works, to the Glory of thy Name, through Jeſus Chriſt our Lord.* Amen.

VI.

O *Lord of all Power and Might, graft in our Hearts the love and fear of thy Name; increaſe in us true Religion; nouriſh us with all Goodneſs; give unto us the increaſe of Faith, Hope, and Charity; give us Grace to withſtand the Temptations of the World, the Fleſh, and the Devil, and with pure Hearts and Minds to follow thee the only God. Let our Faith in thy ſight never be reproved: Grant us Grace to forſake all covetous Deſires, and inordinate Love of Riches; and help us ſo to paſs through things temporal, that we finally loſe not the things Eternal. Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord.* Amen.

VII.

PRevent us, O *Lord, in all our doings, with thy moſt gracious Favour, and further us with thy continual Help, that in all our Works, begun, continued, and ended in thee, we may glorify thy Holy Name. Diſpoſe, O Lord, the way of thy Servants towards the attainment of everlaſting Salvation; direct, ſanctify, and govern both our Hearts and Bodies in the ways of thy Laws, and in the Works of thy Commandments; that among all the changes and chances of this Mortal Life, we may ever be defended by thy moſt gracious and ready Help, and preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt.* Amen.

THE

THE Lord bleſs us and keep us. The Lord make his Face to ſhine upon us, and be gracious unto us. The Lord lift up his Countenance upon us, and give us Peace both now and evermore. Amen.

O Saviour of the World, who by thy Croſs and Precious Blood haſt redeem'd us, ſave us, and help us, I humbly beſeech thee, O Lord.

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